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JANUARY 1954

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Christian News-Letter

DR. KINSEY AND RELIGION
Reinhold Niebuhr

HOPE AND HUNGER
Kathleen Bliss

A CHRISTIAN APPROACH TO MEDICAL ETHICS
Bishop of Bristol

ARE MARRIAGES MEANT TO LAST?
Gilbert Russell

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EDITED BY JOHN LAWRENCE

Published quarterly by
THE CHRISTIAN FRONTIER COUNCIL

Y.2-3
52205
1954-55

CHRISTIAN NEWS-LETTER

Editor: John Lawrence. Assistant Editor: Mark Gibbs.
Editorial Secretary: Mrs. Vera Traill.

Vol. 2, *No.* 1 *January* 1954

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Subscription 10/6 *per annum. Special rate for full-time students and missionaries* 5/- *post free. Single copies available on request* 2/6 (*post free* 2/8).

Subscriptions to:
Oxley & Son (Windsor) Ltd.,
4 *High Street, Windsor.*

Editorial Correspondence:
24 *St. Leonard's Terrace,*
*London, S.W.*3.

The Christian Frontier Council, under whose auspices this journal is published, is a fellowship of 30 *or* 40 *lay men and women who hold responsible positions in secular life and have met regularly for the past eleven years to explore with each other the practical implications of their faith. They include members of all denominations. From time to time the Council forms specialised groups to deal with subjects such as politics, medicine or education. The Council does not seek publicity, but on appropriate occasions the substance of its discussions will be made known in this journal. The Editor is solely responsible for what is published in "Christian News-Letter".*

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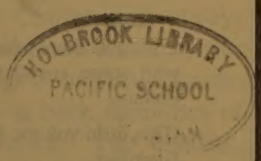

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CHRISTIAN
NEWS-LETTER

From the Editor

On talking with other Christians

"The last thing that a party gives up is its vocabulary." Is that true of churches as well as of political parties? Certainly we Christians often forget that "words are thin planks cast over a deep chasm, if you run over quickly you are all right, but if you jump on them you fall in".

The greatest difficulty of conversations between separated Christians is that the words which one uses can never convey all that one means. If you ask me why I belong to a particular church or what its traditions mean to me, or any one of a thousand other questions I shall probably find something to say, but I often think it would be better if I said nothing. At the best I can never say all that I have experienced, and even if I could, that is nothing in comparison with the experience of my Church—but how is the other man to know that I have not told him one half?

If one is instructed in the doctrine of one's Church it is always easiest to answer in the words of accepted formulations which answer to the experience of one's Church and of oneself in that Church. But it is often just these formulations which bring back memories of past quarrels; and that gives the Devil his chance. The familiar, disputed words may seem to deny some truth which is dear to me, my voice rises, the other man catches heat from me, and very soon we are trying to convince each other by the arguments of cold logic repeated in hot fury. Neither of us understands a word that the other says, for we have not shared the experiences which lie behind what we say.

How often have I not seen from the vacant eye of my interlocutor that my words mean nothing to him, though I speak in familiar language of the most holy things that I know. Such spiritual blindness in a fellow-Christian seems to be a sin against the light: I generally forget that I too am often blind, I seem to imagine that God has no other champion than me, and I try to force my friend to see what I see with a violence of language and manner which makes him every moment more sure that I have nothing to say which is worth hearing. We part in a bad humour, and it may be many long months before the same conversation can begin at a deeper level and in a calmer frame of mind.

One harsh word, one sarcasm, one moment of stridency, of biting coldness or of hidden hostility in a religious discussion shuts us right off from each other. After such a moment it is nearly impossible to bring the conversation back to a deeper level.

But things do not always go so badly as that. We do not give up our vocabularies, but there are moments when we go behind them. Something said, or perhaps the way that it is said, lights up whole tracts of experience; sometimes we discuss our beliefs and experiences in new words, going behind the traditional formulae to the truths which they express, and at the end all of us see a new meaning in the old language. Our perplexities may remain, but we see deeper into our problems and we are more ready to accept the unsearchable paradoxes of Christian life.

There is nothing better in the world than the moments in which separated Christians recognize each other as brothers. But even this has its special temptations. Suddenly, someone sees a key truth to which he has been blind, or so it seems to you. Your imagination races ahead, you see all the implications in a flash—or you think you do; it seems right to make the best of a God-given moment, and you say, "See where this road will take you!" But not a bit of it. Even if you are right, your friend will not take all the steps at once. If he has seen a new truth, he needs time to get his bearings before he will draw all the conclusions; and even then he may put some interpretation on his experience which will utterly confound you. I do not think that I have ever persuaded anyone, but when I try to understand I find that I am often understood. And I am learning to accept the fact that for most of its length the way before us is made of very small steps.

Discussion between Christians is made even harder by the fact that when churches do revise their views they often do so in the most annoy-

ing way. They never say, "we were wrong, but now we see that you are right". What seems to happen is that some of us look deeper into our own principles and discover that we may, indeed that we must, accept what others prize without being untrue to those truths which we have inherited from our own tradition. This is part of the great paradox that in religion people are generally right in what they affirm and wrong in what they deny. But having got thus far and embraced new truth with the ardour of a convert who does not know that he is converted, one is tempted to say, "You see now how wise we have always been; this is our unchanging teaching. They are gross fools and slanderers who think otherwise about what we teach". It is no doubt true in most cases that what seems new truth was in fact latent of tradition. But if few had noticed it, if there was a time when most in the clergy of that church taught otherwise, if they denounced as heretics those who disagreed with them, it is annoying to be told blandly at this time of day that the rest of us are wilfully stupid because we did not understand. The members of all churches, not least of my own, are prone to make the worst of a change of heart by presenting it in this maddening way.

And why am I personally so often reluctant to admit that I see new truth? With my conscious mind I sometimes deny some thought which is already working in my heart. And sometimes I accept what is said to me with a facility which shows that I have not understood its full meaning. Then a few days later when it has worked through the subconscious part of my being, I bring it out as my own.

How much to admit?

I admit willingly that I am in general prone to error, and I admit specific errors in the past, but I do not willingly admit that I am wrong here and now. The chief reason for this is pride, but it is not the only reason. I have heard Christians whose faith is still young say, "I cannot listen to that, it would confuse me and then I should lose what I have". At one time I felt greatly threatened by what appeared to be the contradictory beliefs of other Christians. I tried to suppress these feelings in myself, but they showed themselves in sudden bursts of temper and in malice. And now there are other things which hold me back. I will readily accept every new illumination from those who understand my main position, but not from those who reject beliefs which are central for me. The reason is, I think, that even one's near and dear friends are not free from the temptations which

I am trying to describe. If you admit that they have been right about something and you have been wrong, they may think, "See how his positions are crumbling", and then they will be tempted to subtle forms of blasphemy against your faith. This revives your hostility and you both sense it without a word. And in a moment you are back on the old argy-bargy.

Considering these things it is all the greater wonder that in gatherings of the ecumenical movement there is a continual contact of minds and hearts without the ecclesiastical lifemanship which used to constitute church relations. In the ecumenical atmosphere this mutual understanding seems to come without effort between members of all churches. Each of us has his own special affinities, but in general the barriers are down. It is not that anyone is converted from one church to another by the arguments that he hears at an ecumenical gathering. Indeed the ecumenical movement would be in great danger if this became common! On the contrary, ecumenical contacts generally strengthen churchmanship. But they can prevent churchmanship becoming a branch of lifemanship. The point is that even if you do put forward the same arguments as before, you do not speak in the same tone of voice and you understand your own tradition in a new way. No one knows precisely where this is leading, and I suppose that at the present stage one should not want to know, but people are not the same after their lives are touched by Ecumenism. And in 1954 many people are going to have new ecumenical experience at the second assembly of the World Council of Churches in America and at the first conference of the Ecumenical Fellowship in this country, which takes place at Swanwick at Whitsuntide.

Roman Ecumenists

When Roman Catholics do come to ecumenical meetings they are often surprised by the comprehension which they find in quarters where they would least expect it, but the rareness of Roman visitors contributes to the general impression that the Roman Catholic Church is unaffected by the ecumenical spirit. But is this the case? Roman ecumenists are rare, but they are worth their weight in gold.

I am not a theologian, but I hear a good deal of the talk of the instructed Roman laity and I seem to detect overtones which could scarcely have been heard when most of us were born. Dom Aelred Graham distinguishes most carefully between the Pope's claims to a

"primacy of jurisdiction" binding on all Christians and other wider claims; I have heard Roman Catholics distinguish between the Pope's position as Patriarch of the West (i.e. the Latin half of the Roman Empire) and his position as head of the Church throughout the world, and I have read that non-Roman Christians in a state of grace belong to the soul though not to the body of the Church. I do not know where these distinctions get you to, or what their theological status may be, but I see that they reflect a great love for non-Roman Christians and a deep feeling that somehow we do all belong together. Even if the present formulations of this concern break down on analysis, the spirit that prompts them will find other means of expression.

In the Reformed Churches we do not think enough about some of the things which are happening in the Roman Catholic Church. In some countries at least, Roman Catholics are now recovering what we regard as the proper use of the scriptures. To many Anglicans and, I feel sure, to Free Churchmen too the great liturgical revival in the Church of Rome seems to express just those elements in worship for which our ancestors stood out 400 years ago. And I sometimes hear my Roman friends speak with warmth about the great liturgical diversity which Roman Catholics find in the Uniate Churches of their Communion. At times one might be listening to an Anglican of central Churchmanship discoursing on unity in diversity. But that is the most dangerous point in these conversations. I want to say how glad I am that these things bring the Romans nearer to my own Church. But if I say that our eucharistic worship has always flowed from just such principles, I may well seem to be insinuating that every honest Roman must now admit that the Church of England was right all along. Which is about the most annoying thing that one Christian can say to another.

It is commonly asserted and I suppose it is true that the way men pray determines what they believe. And an outsider would suppose that the principles of the liturgical revival and the new emphasis on scripture must eventually make a difference to the ethos of the Roman Communion, to the spiritual balance of its beliefs and to the way in which they are understood. But we *are* outsiders and we cannot experience these things at first hand. There are moments when I can almost see the way in which new interpretations of old beliefs might lower even the greatest barriers between Rome and the Reformed Churches. But to follow that speculation would be to neglect the good advice which I have given myself a page or two back. So I remind myself that the way is very long and that each step is very short.

Army and Police in Kenya

People in this country are rightly disturbed by certain recent incidents concerning the behaviour of the army and the police in Kenya. Some bad things have been done by certain army units, but by and large one hears that the army has behaved well. They are fighting a most barbarous and cruel movement, and it cannot be easy always to resist the temptation to retaliate in kind. But General Erskine has shown his determination to put the army's house in order. Can the same be said of those who control the Kenya police? It is disquieting to learn that innocent Africans are sometimes more afraid of the police even than of the Mau Mau.

It cannot have been easy to expand the police overnight for this sudden emergency without letting in some bad types, but if the Government had not acted quickly and firmly, Europeans would have been tempted to band together for protection. And in that case far worse elements might have come to the top. But the very drastic methods of obtaining information which some of the Kenya police are widely believed to use do not appear to be particularly efficient.

British rule in Asia and Africa has always depended upon a very small number of Europeans. That they are so few is the best proof that they generally get the co-operation of those whom they rule, but when that co-operation is suddenly withdrawn, as in the case of the Kikuyu, there is only a meagre reserve from which more administrators, judges and police officers can be quickly recruited for the emergency. It would be a pity if the present tension of races discouraged the best kind of Europeans from going to work in East Africa. Reconstruction in Kenya has already begun and much depends on the quality of the Europeans who go out there in the next few years.

The Kabaka

All of us are sad that the Kabaka is not to return to Uganda. The matters at issue between Mr. Lyttleton and Sir Andrew Cohen on one side and the Kabaka and the Baganda on the other were not, one would have thought, beyond accommodation. It seems that there was an element of misunderstanding in the situation, and that more patience might have avoided the trouble. But it is no use crying over spilt milk. Africans find our European impatience one of the hardest things to put up with in their dealings with us. But there is so little time in which to prepare Africans for the great changes which must inevitably

come upon them, and no one sees this more clearly than the Governor of Uganda. So Sir Andrew Cohen may be erring on the right side in pressing upon the peoples of Uganda reforms for which not all of them are ready.

This controversy has been conducted on both sides with a dignity which has made the restrained emotion of those most involved all the more impressive, and the human feelings which they manifestly have for each other survive their dispute. It was startling that the Colonial Secretary, who does not wear his heart on his sleeve, should be so evidently moved by the fact that the Kabaka and himself are connected with the same regiment, but the things which enable us to surmount the barriers of race are most unaccountable and we must accept them all. If Africans out of the top drawer can speak the same language as Etonians at the Colonial Office, so much the better.

Are Two B.B.C.s Better Than One?

The thinking public in this country are not yet at home with the great questions of the proper control of broadcasting and TV. So it is not always clear just what the Government are proposing or just what those who disagree with them are attacking. The Postmaster General said in the House of Lords, "one point on which the Government are quite firm is that there should be competition in the provision of an alternative television programme". That is a reasonable decision. In the House of Commons the Government had made clear their determination that the alternative programme should carry some advertisements. That is a questionable decision, but not necessarily fatal. Most of us have no rooted objection to advertisements as such. Indeed the CHRISTIAN NEWS-LETTER feels a natural friendliness towards those firms who advertise in its pages, and would welcome more of them. But there are strong reasons for objecting to a programme which depends entirely on advertisements. What would we think of a newspaper which was given away free to readers and got the whole of its takings from advertisements? But more money is needed for the new programme, if it is not to be wholly dependent on advertisements, and this new money must come from somewhere.

However, there is more than one way of raising money. Licence fees could be raised, and there may be possibilities in "subscription" television. But if we are to have advertising on the air, let the B.B.C. have their share of it, as the Archbishop of Canterbury and the

Economist have suggested; and let it be provided that advertising revenue is not to be more than a fixed proportion of the total revenue of either the B.B.C. or its rival. If the new body can be given a better constitution than the B.B.C., let this be done. If not, let us have two B.B.C.s competing with each other. We could then be reasonably sure that the new body would be as responsible as the old B.B.C. has been, and we could hope that it would have other merits.

Pastoral Papers?

Nowadays many people take their problems not to a clergyman but to a newspaper. And some papers take a great deal of trouble to give their readers sound and human counsel about their personal problems. The fascinating things that we read in the Advice Columns of the press are only the visible part of the iceberg. Some papers send out thousands of personal letters every week to people in trouble with their houses, their husbands or their children, or indanger of losing their legal rights simply because they cannot fill up forms. And in urgent cases money is not grudged for telegrams, 'phone calls and express letters. Of course the newspapers do this mainly because it is good business, but the people whom they employ to give the advice really do care what happens to those who turn to them. And they become experts on to the job. "Auntie So-and-So" is often a syndicate of doctors and lawyers and people skilled in all practical wisdom, in fact the sort of people who might make good probation officers. It would be a good training in one most important kind of pastoral work to work on a good advice column.

"Auntie So-and-So" is never much ahead of the public; she is always on the side of decent moral standards; she is very understanding to human failings and she is never shocked. But she never lifts people much above their ordinary level; she never confronts them with eternity. Would it be bad business to do so? I wonder.

Hunger and Imagination

In England, in the Welfare State, living in a comfortable house, it is hard to believe in poverty. But most people in the world are so poor that they do not get enough to eat. Our imaginations need to be aroused to feel the full force of this fact. That is one reason why we publish on another page a cartoon by Mr. A. M. Abraham, a young Indian who has seen what hunger means in his own country.

J. W. L.

Dr. Kinsey and Religion*

REINHOLD NIEBUHR

The findings of the Kinsey Report may be disturbing, but not surprising, at least to those who have been close to the younger generations and knew that they were freer in their sexual relations than past generations; and that this freedom included what the young people defined as "heavy petting". But Kinsey's rejoicing over the result is more disturbing; as are the ruling presuppositions of his inquiry which prompt his satisfaction. The basic presupposition is that men and women face rather a purely physiological problem in their sex life. They must find sufficient "outlets" for their sexual urge. The traditional "inhibitions" and restraints must be brushed aside to accomplish this emancipation. We are dealing merely with the "human animal". Kinsey refers in innumerable instances to analogies between the sex practices of humans and "infra-human mammals" without once calling attention to uniquely human characteristics in man's sexual life, except purely physiological ones.

Kinsey is tolerant toward every type of sexual promiscuity, even though the evidence is conclusive that extra-marital relations may lead to divorce. His only recognition of this problem is contained in his record of the opinion of a percentage of women in his samples who admitted extra-marital activity but had persuaded themselves that it was not directly related to the break-up of their marriage. His inability to measure any dimension of the "dignity of man" is of course paralleled by his inability to understand the unique "misery" of man, derived from the same source from which his creativity is derived, namely for his unique freedom. This freedom makes it possible for men to make some impulse or vitality the perverse centre of their existence as animals cannot and do not do. Thus Kinsey is always concerned to prove that the sexual capacities of people are underrated and the physical harm from frequent sexual indulgence is overrated. But he is not concerned with the fact that some of these cases may be pathetic men or women who are so obsessed with the sexual function and satisfaction that they have become incapable of any creative relations.

This failure to recognize the person appears in his blindness to the

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*This article is condensed from *Christianity and Crisis*. Its substance will appear as a chapter in a symposium entitled "An Analysis of the Kinsey Reports on Sexual Behaviour in the Human Male and Female", published in the U.S.A. by The American Liberty and E. P. Dutton Co.

central problem of man's sexual life, given by the fact that sexual relations are necessarily relations between persons, which become intolerable if undertaken without mutual respect and ultimately without mutual fidelity. Nor does he know that women have a particular stake in this issue, for the male is usually the aggressor in sexual intimacy and the woman "gives herself". The "double standard", to which one must raise objections from an ultimate standpoint, has been preserved, not so much because of male dominance but because the woman, as mother, is closer to the heart of the family, more necessary to the children; her loyalty is therefore more necessary to the integrity of the family than that of the male. Kinsey might profitably read Timasheff's *Great Retreat* in which the history of sex relations under communism is recorded. All efforts to protect the integrity of the family were relaxed, prompted by the Marxist notion that nothing but the male's "property" interests were involved. Gradually it became apparent that the woman, with her more intimate relation to the child, had more at stake in a stable family than the man.

Kinsey approaches the problem of the person obliquely when he speaks of the necessity of "emotional adjustments" to which sexual experience may contribute. In listing the various reasons for tolerance toward pre-marital promiscuity he expresses the conviction "that it may develop the capacity for particular emotional adjustments which are needed in the marriage relation" (308). The measure of his scientific understanding of the complexity of these emotions is attested by his consistent opinion that relations involving only sexual satisfaction are adequate preparations for relations in which the whole personality is involved.

Kinsey is naturally unable to see any virtue in any of the standards by which the peoples of the world have sought to discipline the powerful sexual impulse. He interprets the expression of feelings of guilt as always due to the social pressure upon the individual. Several times he observes that the sexual relation would be more pleasurable if the feeling of guilt could be removed. It could ostensibly be removed, if capricious codes did not press upon the individual conscience. But if a person feels that he has either violated his own self-respect by demeaning himself or has violated another person by making her merely an instrument for the satisfaction of a momentary desire, that might be an expression of an uneasy conscience above all the relativities of a moral code.

Nor would the breaking of faith in an intimate relation necessarily be condoned by the injured partner, as Kinsey consistently implies,

if only statistical evidence were marshalled to prove that this lack of fidelity is more general than the partner supposed. Kinsey thinks it significant that those who regretted pre-marital or extra-marital promiscuity most were those who had least experience. He adds confidently that "Initial regrets are frequently resolved as the individual matures and acquires more experience" (317). He is obviously ignorant of the capacity of the person for self-deception and of the growth of that capacity with maturity and experience.

It is natural that Kinsey, who is impatient with any kind of restraint upon sexual activity should be critical of religion as a source of such restraint. As a matter of fact a good case could be made against Christianity for the negative attitude towards sex which it acquired from the Greek part of its heritage. According to Greek body-mind dualism, physical desires are the root of evil; and the sexual desire is held to be particularly typical of the "lusts of the body" because of their great vigour and the difficulty of controlling them. But the absurd hedonism which informs Kinsey's thought is not a good vantage point from which to make that case. He distinguishes between three categories in each religious group, the "devout", the "moderate" and the "inactive". The significant point is that the statistics prove that there is less difference between religious groups than there is between the three categories in each group. The devout are in every case least given to promiscuity and masturbation. The religious heightening of the sense of personal responsibility for covenants in which one is engaged, of mutual respect and fidelity between persons and the religious accentuation of personal self-respect, must certainly be operative in the lives which yield these impressive statistics.

The uncritical character of Kinsey's moral anarchism and the vulgar quality of his hedonism have prevented him from raising some significant issues in the field of sexual behaviour. It is significant for instance that while the prohibition of adultery is as universal as the prohibition of theft and murder, there is a much wider margin between obedience and disobedience to the standard in the field of sex. There is consequently a greater measure of tolerance for "offences" which are not too flagrant than in the efforts to protect life and property. It is widely recognized that the vagrancy of the sexual passion is very great and that therefore peripheral misconduct and occasional, rather than perpetual or habitual defiances, of the basic loyalties must be dealt with without too much self-righteousness on the part of the offended party.

There is nothing wrong with the methods of science as such. Kinsey

himself is an honest scientist in collating his data. But unfortunately the modern attempt to subject the behaviour of people to scientific scrutiny frequently suffers from the imposition of viewpoints which are legitimate in the natural sciences, to the world of human history, where they may be less valuable because the human world differs from nature by the radical freedom of the human person. A judgment about the relation of promiscuity to divorce for instance can be scientific only in the sense that honest statistics on the relation of promiscuity to divorce in some previous and limited period of history are presented. But a final judgment will depend, not so much upon the statistical evidence as upon the guiding presuppositions and value judgments which govern the inquiry. One has the suspicion that the crude physiological naturalism which governs Kinsey's inquiry is not so much a considered frame of reference as it is a scheme of thought into which he was betrayed by ignorance. He surveyed a given field of inquiry and found that sexual life was everywhere under disciplines and restraints which could not be understood from the standpoint of sexual life itself. He obscured or was ignorant of the dimensions of human history, from the understanding of which these restraints could be given some meaning.

This criticism does not imply that Kinsey's defects are the inevitable consequence of a "scientific" attitude towards sexual problems. The psychiatrists who are certainly as "scientific" as Kinsey but who have a more adequate view of the human person, are generally critical of his approach. But it is rather significant and disturbing that his abysmal ignorance of the complexities in the heights and depths of the human spirit should be cloaked and dignified by the prestige of "science". A culture has to reach a pretty low level for such pretences to be at all plausible.

END STORY FOR 1953

Many CHRISTIAN NEWS LETTER readers will know of the extreme poverty of the refugees in Trieste; but one news item about these people has not had the attention it deserves. From these camps there came in 1953 gifts *to* Holland, Belgium and England. After the flood disasters of last winter, different national groups, co-operating for the first time, at last co-operating together, organized a fair with entertainments and even refreshments, attracted 2000 people in from the city, and sent the proceeds to the three flood relief funds. A quarter of the total was given to our own Lord Mayor's Fund.

M. G.

Hope and Hunger

DEAR EDITOR,

At least two-thirds of the world's population is underfed: many millions of people had a steadily declining quantity to eat during the past fifteen years: world population is up by 300,000,000 on 1938: world food production is almost the same now as then. What do Christians think about this situation and what, if anything, can or ought they to do?

In attempting to deal with such a question one should make two things clear at the outset: the agreed facts and one's own standpoint. To deal with the second of these first: I want to look at the facts as a Christian. Can I with conviction say that Christ is the hope of millions of men, women and children who haven't enough to eat? Or must I qualify the statement and say that Christ is the hope of men who have enough to eat—that religion is a secondary need of men?

What are the facts about hunger? The agreed facts are just what I have written in the first sentence. Every other statement about this situation is either introduced by the word "probably" or is subject to some qualifications: *If* population increases, and *if* supplies of food do not increase there will be widespread famine: *if* every one would farm like the Danes . . . *if* parents would control the size of their families and *if* many other ifs were facts, then there might be fewer hungry people in the world. All these "ifs" in the discussion have two effects; they prevent people from looking squarely at the undoubted facts and they lead to all sorts of special pleading.

Whenever population increase is talked about by Westerners they are thinking about swarming semi-starving Asians. It is not the fact that Asians are the people in the world who are most rapidly increasing in numbers. *If* there were to be a sharp fall in the death rate and *if* the present birthrate were maintained, this would be a picture of the population facts in Asia. But the present facts about population increase are that the greatest actual increases of population are taking place in the United States and in Holland. Nobody raises a hue and cry about this, because these countries are at present able to support their own population out of their own resources or by imports. Talk of famine in the U.S.A. would only raise a laugh, there or here. No, no, we insist, the real problem is the Asian and African world. But an Asian might have another point of view something like this: what does the Asian take out of the earth? He scratches the soil for agri-

Hope for the Hungry?

culture, his home is a mud and leaf structure, he makes hardly any demands on coal, oil and metals. What about the American? Not content with food galore and a forest a day for newspapers, he gobbles up the irreplaceable resources of nature at an equal speed. Coal, oil, iron, zinc, tin—everything to be found in the bowels of the earth is burnt and worn away.

The Asian might well ask "Can the world afford any more of these gormandizers of nature's treasures, who are increasing faster than any other people?" To which the Americans might well reply that they are the world's greatest producers, and that every increase of population is accompanied by a steady rise in production. This little imaginary exchange of views indicates that there is a good deal of sliding away from facts as they are now. None of the population experts thought that the birthrate in the United States would have gone on rising in the way it has done: they all predicted, on the soundest of grounds, a rise after the war and then a fall. There is much doubt about all "ifs" because of the very vastness of the situation.

There are very few people who think that their own country is the one which ought to go in for a policy of population control, and people are more inclined to think that the standard of living of other countries is deplorably low and that their own is wrongfully high. Those experts who argue most strongly that the world could feed double its present population are the ones who are most strongly opposed to population control by the control of the number of births. On the other hand those who talk most about population control are those who are committed to belief in large-scale planning. There are plenty of facts which can be selected to support any of these policies.

Why Worry?

Why are we in the West so much more concerned about the fact of grievous malnutrition in Asia and Africa now, than we were twenty or fifty years ago? I do not think that we are softer-hearted than our grandfathers were. Probably a sense of guilt is at least partly responsible for our concern. How quickly the bombed and destroyed industrial cities of Europe have recovered their normal activity, while the disrupted economies of the agricultural countries of the East are only now creeping back to pre-war levels of food production! Their war has dragged on; and we of the West have not been able to bring it to a decisive issue.

We may reasonably feel bad about that; but is there not something

unreasonable in our having a greater concern about hunger in India *now* than we did when India was our direct responsibility? Within this general feeling of guilt among educated and informed people, there is the particular sense of guilt of the scientists. Never before this war has the work of scientists been so firmly harnessed by governments to the task of destruction. Scientists are therefore concerned about government policies as never before, and are anxious to make the partnership as fruitful for the good of mankind as it was effective in war for human destruction. Only in alliance with the powers of government can the work of scientists on pest control, soil fertility, improvement of seeds and animals and the prevention and cure of disease in man, be made effective on a large scale, to the betterment of the human lot and the wiping out of the narking sense of guilt.

And is there not in our concern also an element of fear at the prospects which the fact of hunger seems to open up? "If we don't take swift action then the communists will", is an argument often heard. We are convinced that it is among hungry populations simply *because* they are hungry that the communists have their greatest opportunities and that if they were fed the danger of communism would decrease. (Both of these statements seem to me doubtful.) But there is also a growing sense that these people might themselves prove an unspecified menace by the sheer pressure of their vast numbers. Fears of the East, of Tartars or Russians or Japs or Turks have haunted Western civilization for centuries.

It is possible, of course, to do the right things for the wrong reasons. Fear may drive us to do things which we would not otherwise do to our own and others' benefit; but as the fear diminishes the effort slackens. The Christian is urged by the gospel to look straight at the facts as simply as possible. "If thine enemy hunger, feed him." The bare fact that people are hungry calls for action, without any argument about what may happen politically or in other ways if they are not fed. Too simple? Perhaps, but the kingdom of Heaven is for children.

Why People Are Hungry

There have been plenty of accounts written since the war of communities of people or small groups of individuals suddenly plunged by war into famine. In many cases where people stay in their homes, social restraints continue, people behave with some discipline. Accounts of life in concentration and forced labour camps give a very different

picture—*homo homini lupus*. Neither of these situations is in the least like the hunger of the Asian peasant. He is hungry not because of some sudden calamity (though sudden calamity may reduce him from being hungry to actually starving), but because he is desperately poor and lacks everything else beside food. He is ignorant, he is ridden by diseases like malaria which leave him too tired to do a day's work; dirt and squalor are the outward conditions of his life and all this, even his hunger, is in part caused by the conditions of his mind, its lethargy and hopelessness. Given food to which he is unaccustomed, he may not eat it, and his natural conservatism may be buttressed by religious taboos. This is the human material for which *and with which* governments, helped by international agencies, have to work. These are the people who live and work and hunger on the land: if food production is to be increased, it must be by and with them. When we grasp this we begin to see that hunger cannot be isolated from its context from what hungry people are like; and the banishment of hunger becomes the problem of changing the mentality of people, of people in their village communities with all their traditions and entrenched habits.

Can the planners do it? The planners know some of the difficulties but the people who know the real difficulties are those who see the receiving end of the planning. The autumn number of *The Student World* contains an article by Murray Rogers, a young man known to some of your readers, as well as to you and me. Trained as an agriculturist in this country he went first to the United States to learn all the latest about agricultural development. He then went to India as an agricultural missionary determined to work not only for, but with the villagers. After some months as members of a Ghandian institution for rural work, he and his wife accepted the invitation of a Hindu farmer to live in his village, sharing the life typical of the Hindu joint family system, living in a mud house like that of the other families within the large family group and maintaining their Christian worship and practice. This village is in the area of one of the seventy Community Projects with which the Government of India is beginning its five year plan of rural development, based on the best U.S.A. models. The increase of food production is the Indian Government's first priority. In writing about his reactions to the plan from the receiving end, Mr. Rogers says that he is quoting village friends and neighbours who have often discussed with them their reactions to this local experience of national planning.

> For 1500 years or longer the Hindu village has been one of the most thoroughly planned of human communities. Rights and duties are organized for every member of the village according to caste. Anything else, anything new, is nobody's business and the local proverb runs "Whoever is king, no matter to us" . . . The word *democracy* does not gather meaning to itself by its much use; unless there is some response from the deeper springs of thought and action it remains a word. In the family the eldest has responsibility and has to plan for everybody. Private decisions are not taken in regard to work or marriage or plans of any kind . . . Before twentieth century planning can have effect, there must be a plan to un-plan; bondage must be broken, a bondage which goes into every nook and cranny of life, social, cultural and religious.

A friend who more than once contributed to the old CHRISTIAN NEWS-LETTER and must have been one of the last missionaries to leave China a year ago has sent me a letter in which he described among other things a visit to the great Tientsin Exhibition of Exchange of Goods between City and Countryside. He wrote:

> What impressed me most was the pictures on the walls. Not royalty or film stars, politicians or sportsmen but simple folk with wrinkled faces and toil-worn bodies—the illiterate farmer who by carefully following scientific advice has produced ten times as much cotton per acre as the local average; the Mongol shepherdess who lost fewer lambs than anyone around; the fisherman who not only could find schools of fish but unselfishly called others to his find; the war cripple who led his village to organize co-operatives. When such folk came to the exhibition they were surrounded by crowds of students and towns-people wanting to talk to them and get their autographs.

Can communism create the freely responding community without which scientific planning is useless? Many in India while they do not call themselves communists believe that there is nothing else capable of bringing about the needed revolution. But is it communism as such which has had this effect in China? What about the other side of the communist picture, the rich farmlands of Eastern Germany declining into ruin from communist planning?

I wish we could call a halt to talk about "hunger" and talk instead about "hungry people"! Those who need the food are men, men in communities of families and villages. Planners too are men. The problem is not how to get food into people's stomachs but how to bring about a new relation between men and men and between men and the soil which is their source of life. Christ did not come to feed and cure, though he did both as part of his mission that "they might have life and have it more abundantly". I am struck by the number of Christian students I have met in the past few years who think that they can serve their fellows better by becoming agriculturists or doctors than by becoming Christian ministers. Are we forgetting that for Christians the thing that comes first is *abundant* life and are we losing faith that all these other things are added to us—not out of the

blue but out of the kind of people we become and out of the kind of communities the Holy Spirit creates among us? Can we be trusted to plan if we do not know what whole and abundant life is?

KATHLEEN BLISS.

Birth of the Butterfly

Stirs in a close darkness the reluctant life:
It knows the time for the struggle to be born is near,
But it is weak and blind, and the sun is distant,
And it does not even know the sun exists.

ANDREW FEILING.

WORKER PRIESTS

The new status of the worker priests in France leaves decisive power in the hands of the French hierarchy. The French Bishops can now use their powers to support the worker-priests while ensuring that they do not go off the lines or they can equally easily stifle the whole movement. Fortunately it seems clear that the French Bishops as a body are now wholeheartedly in favour of the development of the worker-priest movement subject only to proper safeguards. Indeed, the opposition which came from certain quarters in the Vatican may even have helped to focus sympathetic Gallican attention upon this French experiment. But it would be a mistake to see the disagreement in terms of French v. Italians. Those in the Vatican who distrust the worker-priest movement take a world view and they may well be influenced by the spectacle of "Patriotic Priests" in certain countries behind the Iron Curtain whose flirtation with the left in politics has taken a certain number of priests outside the Church.

Freud

PHILIP MAIRET

What Sigmund Freud has done to the mind and self-consciousness of Western culture in the last fifty years, it is still too early to estimate. To Christian thinkers, his work represents the second great attack, delivered in the name of scientific truth, upon their traditional doctrine of human nature. The former attack, that of the evolutionists, was only against our conception of man's ancestry; this one touches his mentality, even his spiritual being. It took a long while to absorb the former shock—if indeed we have yet done so completely. But then we offered pitched battle, were defeated, and now both parties see that they were talking about different things. The Freudian psychology is harder to encounter, the issue (if there really be one) awkward to disentangle. Yet it may well be more important; even more "alternative" of modern man's attitude to life and his receptivity to religious teaching.

I said, if there really be an issue; for the prior question is how much of Freud's conclusions were valid *discovery* and how much was really elaboration of his own subjective world. Towards answering that a very great help would be an intimate biography; and this, at last, we have.* I would say a biography magnificently to the purpose; written by a friend and disciple, himself a psychologist eminently capable of following the workings of Freud's remarkable mind. We have as yet only the first volume (there are to be three), but from our point of view the most important; for it takes us from Freud's childhood up to 1900, the end of the great crisis both of his life and his work and the completion of the methodology by which he was to revolutionise the science of psychology. Dr. Jones's book will increase our respect for him as a man and a scientist. At the same time it should help us to see what is likely to be unreliable in his interpretation of his findings.

Freud was a voluminous and often brilliant writer, and in later life he loved to expand the psychological insights given him, into vast speculations about human history, culture and religion. These essays were best when they dealt with the achievements of man's artistic imagination: e.g., with such world-famous dramas as the

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*Sigmund Freud: Life and Work. Vol. I. The young Freud 1856-1900. By Ernest Jones. (Hogarth Press 27s. 6d.)

Oedipus Rex or *Hamlet*, to which every critical writer now brings an understanding changed by Freud's elucidations. Applied to problems of anthropology, however, his inferences were largely illegitimate, and to religion wholly inept; here, too, they have—for a time—destructive power. Why was he so anxious to discredit religion both Christian and Jewish?

The biography goes some way to answer this. Born in a little Moravian town, his Jewish family was rather isolated in a Catholic neighbourhood. His parents were not practising Jews: they even allowed little Sigmund to be taken to Mass with his old Czech nannie, until she was expelled from the household for stealing. His was the unusual case of a child brought up with a good knowledge of the Bible, yet in an atmosphere of unbelief. Later on, the brilliantly intelligent boy decided upon a medical career, though he never really wanted to be a doctor: he had a burning desire to read the riddle of man's origin and nature, and for many years he always sought, by preference, positions of biological and clinical research. His student days were spent in the 1890's, the decade in which Darwin, Haeckel and Huxley dominated the rising generation of young intellectuals; it was the time above all others for faith in the scientific salvation of mankind. Of that faith Freud was always a devotee, though from the beginning he wanted the light of Science to be turned inward upon man's own being. That was why he became, at an early age a distinguished neurologist; only later did he turn from the machinery of conscious being to the purely psychic urges that direct or misdirect that machinery, applying scientific method to the observation of behaviour and dreams. He remained throughout an atheist scientist of the Victorian Enlightenment misprising philosophy and metaphysic; and as for theology, he hoped to dispel it as illusion—in the end, perhaps he thought he had done so.

Yet in a sense he owed everything to religion: first of all the warm, intensely human spirit of the Jewish family in a Gentile environment —a quality that commonly survives its loss of piety. To this, I would guess, Freud owed his wonderfully successful marriage, his love of children, and his responsible attitude to his large tribe of relations all his life. Without this basis of sound family relations his unique achievement would have been impossible. And then, there was the discipline of his scientific life, which he espoused with something like religious fervour and integrity. In those days Science could be embraced (given a certain youthful naiveté) as the golden hope; its apostles naturally foresaw all the profits of a scientific era, the responsi-

bilities had not yet loomed in sight. Impatiently spurning the past, they did not realise that Science stands or falls by a common spirit and discipline, that can only arise, or survive, in a free society and by means of a mutual willingness to share hard-won knowledge in the cause of truth—which again is a late and indirect fruit of Christianity. None of this, as Professor Polanyi has lately demonstrated, was then realised; but many youthful aspirants loved the discipline, however hard, and cultivated the integrity—certainly Freud did.

His personal integrity is well conveyed in Dr. Jones's narrative, relating the course of his private life to the struggles, false hopes and defeats, and the long-delayed triumph of his professional career. It reveals his indomitable spirit as an investigator, but also his fallibility. Freud is shown (and this will surprise you) as by nature conservative and cautious in drawing final conclusions, although as a researcher he had unlimited enterprise, initiative and openness of mind (before 1900 *bien entendu*). Yet occasionally, as if impatient with himself, he did burst out with premature and rash conclusions, amounting in at least two cases to very serious errors. But his self-correction, if sometimes slow, was thorough; he was ready to reconsider evidence, examine assumptions and reshape his inquiries.

In the present volume the climax comes, as might be expected, with Freud's analysis of himself. For this there were compelling personal motives—complications with his closest collaborators, and his own affliction by a troublesome neurosis—but above all it became scientifically necessary to subject himself to the treatment that he had elaborated for use upon his patients. And, in the event, this self-analysis both restored his own nervous health and verified the main psychological findings that have made him famous. There is, of course, no invulnerable proof that Freud did truly and consistently analyse his unconscious and come to terms with it. If he did so—as his biographer is perfectly convinced—the process can never be definitely traced and reconstructed. Whether the Freudians like it or not, their belief that this self-analysis was a new Sinai from which the great doctor returned with the tables of the law of the Unconscious, must remain chiefly a matter of faith, not Science.

Yet, while far from subscribing to the articles of Freudian faith, I accept what seems to me to be the gist of Freud's claim that he passed through a profound and enlightening experience, and this for several reasons. One is that it did (as would be expected) make his illness worse, for a considerable time; and that nevertheless he persevered as his letters of the period indicate. His own records of this phase

furnish evidence which one need not doubt, of integrity of a quite remarkable kind. A man who knows as Freud did what it means for a patient to "have it out" with all the phantoms of the Unconscious; who realises all the real as well as imaginary risks, could not carry such a self-analysis to its conclusion without an obedience to something above himself. Another thing is the results, for other people; the acceptance and confirmation of them by numberless other doctors, many of them largely opposed to Freud's theories on the whole; these things could not follow from a spurious investigation. And I would ascribe value, too, to Freud's own avowal that this strange discipline fraught with so much anguish, frustration and tedium for such slow progress, was occasionally relieved by "an indescribable sense of intellectual beauty", in short, I cannot disbelieve that, in this crucial experience, Freud the atheist somehow learned to "walk humbly with his God"—that is, with the aspect of Truth that he worshipped.

Is this too perlexing, since much that he wrote afterwards is, on the face of it, dubious and mischievous speculation? But Freud, one must remember, was an altogether exceptional case, although also very much the child of his age—the age of the Austrian decadence and the Jewish persecution. He had a unique mission, now we look back upon it—the revelation, to a conceited generation, of the unconscious background of their minds—but had also, alas, too much of the German weakness for inflating the piece of special insight into a balloon of world-explanation. If the balloon will burst like the others, the insight will remain: no-one now doubts he was a genius; people ask, rather, what is the value of his discoveries.

Still, that is a wrong question; it is their truth that matters. The French Dalbiez has gone far towards sifting the permanent from the perishable in Freud's conclusions. But what people can do with whatever truth is vouchsafed them is another matter; it belongs to another realm of reality, one in which this modern Teiresias preferred to be blind. So that, after all, Dalbiez' verdict still stands, that "the work of Freud is the most profound analysis known to history of that which, in man, is not the most human".

Methodist Hospitality

The reception given to overseas students in this country, and especially in London, is a much discussed problem. At least one body —the Methodist Church—has a notable achievement in this field.

Methodist International House is a converted hostel in Bayswater which serves both as a general advice bureau for students and as a hall of residence. Its Secretary is Miss Hilda Porter, an ex-missionary blessed with a dedicated and affectionate efficiency which John Wesley would be proud to acknowledge. Finance for administration has been arranged by the Methodist Conference so sensibly and adequately that there are *five* full-time assistants to deal with correspondence and inquiries from the 2000 students and 7000 nurses normally in touch with the House. Not merely ase Methodist students met at the port of arrival, but a letter of welcome is ready for them on the ship. A major task is to find accommodation: one non-Methodist worker said recently "The Methodists seem to have a monopoly of spare rooms in London". In fact, some accommodation is always available: the permanent matching of rooms to suit individual students is a longer and more complicated business—the House reckons to educate both landladies and students in their mutual responsibilities. Some always expect far too much; others automatically expect the worst, and thereby encourage personal tensions and gossip from the neighbours. The endless variety of personal problems is faced with an uncommonly effective mixture of faith and common sense. This last Christmas, Miss Porter had a waiting list of Methodist families who were eager to share Christmas with overseas students from the House: the guests whom she sent were reminded to offer to help with the washing-up.

Methodist International House itself is an admirable hall of residence for some eighty students, and a social centre for many more. Capital expenditure has been met entirely by gifts from British Methodists: running expenses are covered by moderate charges for residence. It is a friendly place, and at the same time a thoroughly comfortable and well-run hostel: there is proper respect for the craftsmanship of hospitality in such matters as cooking and crockery. Most rooms are double, and the rule is that the two students are never of the same nationality: this rule is a quiet and effective method of teaching courtesy to those of other nationalities. In term time a third of the residents are British: in the holidays their places are filled by overseas

students from the provinces: most of the 2000 seem to call. The House offers, without fussy pressure, a fair number of activities, ranging from Bible Study to Saturday socials in the great hall of the Methodist Missionary Society, surely one of the finest religious assembly rooms in England. The quiet and well-appointed chapel offers daily prayers, and opportunity for private meditation: the Sunday morning communion is the most important event in the weekly programme of the House.

There seems, indeed, but one weakness in this admirable scheme of hospitality. These overseas visitors are mostly Christians and mostly intellectuals—indeed they are better educated than about 90 per cent of our population, a fact which neither they nor we always realize. Their interests, their social activities and their friends would normally be those of the educated minority in this country, and to a large extent those of the Christians in this minority. It is not enough (though it is a great deal) to fix for them good lodgings and pleasant church socials: they need acceptance in our more intellectual groups and homes—and not as "native students" to be entertained, but as informed people in their own right. They have a great deal to contribute: at a recent discussion at the House it was a Malayan economist who maintained that Barbados needed foreign capital for her development—and such cross-fertilization of arguments benefits everyone in the group. For that kind of Christian fellowship, it is we who must make the first moves.

The Christian Frontier in Africa . . .

A visitor to the Christian Frontier Council who has recently come from Kenya reports: "The indigenous Church leadership find themselves lost in this present situation, and a matter which I think CHRISTIAN NEWS-LETTER readers might well take serious thought about is the problem of the pietistic attitude of the African Christian who says his prayers and reads his Bible, and who at the present time *is prepared to be true to Christ even at the cost of his life*, but who does not see how this fits into any political responsibility. The very best of our African Christians would not touch politics with a barge pole. The result is that the leaders with whom our Europeans have to co-operate are ones with whom even the best Europeans have nothing in common. One can have fellowship with Christian Africans, but if there is no common bond of faith or culture or anything, the problem is increas-

ingly difficult. I should find it very difficult to work with an African who is filled with hate".

Such comment is no criticism of the African, holding the faith *as it has been delivered to him* with a truly New Testament devotion; but it must cause Christian teachers and workers, both in Kenya and elsewhere, furiously to think. How have these noble men learnt "not to touch politics with a barge pole"?

The Bishop of Mombasa has been outstanding in his attitude on this point. And in a recent Charge to his clergy, he affirmed: "The Church must recognize that its message cannot be, nor can be regarded as, a thing apart from the rest of man's living. The Church must recognize that the Christian religion has once again to become part of the warp and woof of man's daily life. The wholly artificial distinctions between the 'sacred' and the 'profane', to use both these words in their truest sense, have to be done away. The Church's message of redemption has to be applied to the whole of life, not just to a part of it".

. . . and in Eastern Germany

A correspondent writes:

The better treatment of the Church promised by the East German Government on the 10th June has been to a large extent carried through. Churchmen refer to the present period as "our breathing space". They try to use the newly-opened opportunities to the uttermost, and so to take the government, not only at its word, but on the assumption that God is leading it in the direction of a just state. No chance must be missed to right an injustice or develop the life of the Church, and to carry the Gospel to the whole society. Now is not the time to stand idle hoping for still greater changes. The East German economy is bankrupt. Communist planning has failed to produce the necessities of life. Now private farmers and business men are being offered a new chance. Everything will depend on whether they take hold and work, building themselves once more into the economic system, making themselves indispensable to the total health of the society, or whether they are hindered therefrom by resentment, fear, or false hopes.

In the time of persecution, Christians stayed with their farms longer than others and under greater risks. The same was true of many youths and students expelled from school, and of other social groups. They wanted to witness to the Gospel and to serve in the community where God had called them. It is these Christians now who are called to continue the same line of service as before, holding up to the State standards of justice and humanity in a thousand practical ways, not as a strategy which expects to find a way out for Germany, but simply because this is their reasonable service as Christians in the world.

M. G.

A Christian Approach to Medical Ethics

F. A. COCKIN, BISHOP OF BRISTOL

The substance of an address to the Medical Group of The Christian Frontier Council

I was thankful when Dr. Vidler suggested a modification of the original title from "The Theological Basis of Medical Ethics". It sounded a shade less pretentious. And yet it became increasingly clear that to deal with the subject adequately would involve theological issues. You cannot deal with ethics in a vacuum, and I was somewhat fortified in that view by some of the things which Dr. Paton said in a letter in which he set out to explain the idea of this meeting. He put down a most intimidating list of questions which he suggested I might deal with—abortion, relieving pain at the risk of shortening life, research on patients which may or may not contribute to the cure, the administration of drugs which may alleviate but may also worsen the condition, contraception as a cure for over-population, brain operations which may depersonalize, post mortems as on a piece of meat. But he also said:

> "There is real need for establishing in the minds of doctors the fact that life and death, pain and health (or rather the living babies and adults, their dying, their pains and their health) require and can receive thought in ways add tional to those habitually used in practising the art or craft or science of medicine, and that such ways of thought are not necessarily woolly, impracticable, sentimental or meaningless . . . I have a feeling that it is more important to get this idea across, and let men work it out for themselves, than to secure the adherence of a number of doctors to practical measures approved by the Church".

We are all of us familiar with the nineteenth century scene, with the old dog-fight between Professor X and the Bishop of Y. Some people say that is over. I don't share that view; but I do venture to think and hope that it is perhaps assuming a new and much more hopeful form. I don't say we have got very far, but I think certain experiments which have been made in the last few years in the field of broadcasting suggest that people at least see the possibility of a more enlightened approach than a head-on collision. I did myself take part in a small measure in a series of what was called "controversial broadcasting". I don't think much of it was very successful;

there was some justice in the description of it given by a candid critic; so far as he could observe, "the two participants walked past one another making rude noises as they passed, but they never actually met". Obviously, that is not good enough; and there is now a growing and most healthy recognition that here are two ways of envisaging the nature and meaning of human life which must "meet"; that is they must understand one another.

There are obviously certain clear points of agreement or similarity of approach. Both are concerned with truth. In the case of science, there is no need to spend time emphasizing that. That is its proudest boast. But no-one who knows anything of Christian theology doubts that it is equally its concern. That is one of the clear injunctions laid down by the Founder of our religion—that we should know the truth and the truth should make us free. Religion may make other claims; but all are based on its essential claim to open man's eyes to the truth of the nature and purpose of his life as that is given him in a God-centred view of all life. For myself I have no shadow of doubt that if I want to try to express the effect of the Christian revelation in its most crucial and decisive form, it is expressed in that wonderful phrase—"Whereas I was blind, now I see".

What are Facts?

I fancy that most of the ethical problems and choices which arise under those detailed questions which Dr. Paton put into his list will sooner or later be found to run back into the one basic question—What is the nature of this human subject with which medicine is dealing? And there, of course, the Christian answer is quite clear. It is not merely a pathological specimen or a psychological type. It is not just a case of Parkinson's disease or an anxiety neurosis. It is a human personality which, in addition to the normal human outfit of physiological, sensory and mental apparatus, is also a living soul with capacities and demands which cannot be ignored except at the cost of a complete misunderstanding of its real nature. But it is precisely at this point of concern about truth which science and religion share—in this particular case the truth of man's nature—that a quite sharp divergence begins to arise between the whole method and approach and presuppositions of science and those of theology. Perhaps I can illustrate that most clearly by a recent bit of experience of my own. One of our most brilliant students from Bristol University (with the highest honours in physics) decided that he wanted to be ordained, and we sent him to Oxford to take the "The Theological

School". I met him at the end of his first term and asked him how he was getting on. "Well", he said, "I have spent the whole of this first term trying to discover a fact". Before we are going to get very far with this founding of medical ethics on a Christian theological basis, we have to face this sort of issue: How far do the facts expressed by such words as responsibility, guilt, repentance, prayer, redemption, find a place in the doctor's vocabulary? What account does he give of them? Are they facts or are they merely illusions? Are they realities for which science can given a perfectly good explanation of its own along psychological and possibly neurological lines, but without implying or admitting the reality of God? Or do they —and would science agree that they do—imply another world, another dimension?

Here is one line of preliminary inquiry: the concern of science and religion with truth, and the divergencies and apparent contradictions and conflicts which emerge within that sphere.

Here is another: obviously, both science and religion are concerned with human well-being. I would underline very strongly the need for religion to give full value to the immense contribution which science has made and can make to the achievement of many of the ends which are clearly included in such a saying as "I am come that they may have life and life more abundantly". But again you don't have to push this concern for the good life very far before finding that the same kind of divergences begin to make themselves felt. And here again, it seems evident that we run back into the really basic question of the true character of man's nature and needs. What is the good life for such a creature as man is, on the Christian view of him? What is the true balance between the whole range of "good" which it is the claim—and I think the just claim—of scientific research and discovery and invention to supply (obviously something far wider than merely material good, since it includes freedom from ignorance, from superstition, from fear), and the kind of good which religion claims to provide; that is to say the growth in those qualities of character which it is sometimes said will follow almost automatically upon the removal of ignorance and disease and poverty, but which show a disconcerting reluctance to do so? How far must science, and medicine in particular, take account of this second type of "good"—this supplementary estimate of the true need of human nature?

Those seem to me to be just a couple of illustrations of the kind of preliminary issues on which there is need for science and theology to come to a common mind, or at least to sort out their respective

views very thoroughly before it is likely that theology will be able to provide anything very useful as a basis for medical ethics, or that medicine will realise that what theology offers is likely to be of very much use.

Pain and Death

Now may I try to come a little nearer to some of the specific questions of Paton's letter. This whole question of pain: what is its place in the scheme of things? Is it something which we should seek simply to abolish or at any rate reduce to a minimum? Has it any values of its own? Are there other factors against which its presence or absence must be measured? Here Christianity draws a by no means easy—but vitally important—distinction between pain or suffering and evil. It is obvious that the two are in many ways very closely —almost inextricably—connected; but in the last resort there is an essential distinction. The nature of that distinction may be most simply illustrated if you take the inside of a concentration camp. A certain number of persons inflict torture on the rest of the inmates; the rest endure it. The first is evil; the second is suffering. It would not need more than five minutes inside a concentration camp to become acutely aware of the distinction between the two. This is shown by the obvious contrast between the moral reactions of normal people to the two. The first—the infliction—is regarded with horror, disgust, loathing, rage; the second is regarded with pity, sympathy, the desire to relieve, to rescue. Now that brief and very blunt statement of the contrast between the two needs a very great deal more careful investigation and analysis. Can we say that pain, as such, is not evil? It certainly is not evil in the sense in which the infliction of it can be. Shall we be on sound ground if we classify three grades of pain—that which is wilfully inflicted by an evil will (e.g. the beating of a child by a sadistic parent), that which may be inseparable from a course of action designed to do good (e.g. a surgical operation), and that which is voluntarily chosen as a means to—perhaps the price of—a higher good? A painless world is not necessarily the Christian ideal. It is not necessarily a better world than one which includes pain, and it might conceivably be vastly worse.

Death: quite obviously the questions which arise in this connexion will look very different according to the perspective in which death is seen. In the debate on Capital Punishment in the House of Lords, no one (whatever side he was on) raised the question of the possibility of belief in eternity; but it makes a profound difference whether you

think that what you are doing is, in the common phrase, "taking life", or sending someone to his final accounting rather earlier than he might have expected to go. I fancy that some of the questions which confront the doctor may look different according to the nature of the perspective in which they are seen. If life is seen as a gift, a responsibility, a placing of the human individual in a definite setting of moral choice and growth—a setting which he does not choose, but which he cannot repudiate—then the valuation which we give to death may be subtly altered in various ways. It would seem that we have to distinguish between certain forms of death which are perhaps rather like those illustrations I gave of the different types of pain: suicide; the voluntary giving of life for a higher end (not the same obviously as suicide); euthanasia. Why do we draw between these three the distinctions of moral valuation which as a matter of fact we do draw, if death is no more than the snuffing out of a candle?

If I may take just one more illustration, there is this question of brain operations. Obviously it would be impertinence for me to venture on anything approaching a professional judgment on the question, but again I think the Christian insight has certain questions to pose. On what do those who perform these operations think that they are performing them—on a piece of material responsive to electric shock or to a surgical operation, or on a human personality? I do sometimes wonder whether those who conduct these experiments have asked themselves precisely what they think they are doing. A second question which the Christian mind must pose is that of the motive with which the treatment is given. What is it aimed to do, and what is the relation of that aim to a Christian valuation of personality? And, thirdly, what is the balance between the known or knowable chances of a good result, and the pure X of experiment? I would feel myself that all those engaged in that particular type of medical research and practice must, if they are to take Christian ethics seriously, be concerned to have asked and to some extent answered those questions—at least to have faced them in their own conscience.

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Are Marriages Meant to Last?

GILBERT RUSSELL

Report of a Frontier Luncheon.

Dr. Gilbert Russell's controversial talk has received some criticism and much praise. He explores some unfamiliar but important questions. A psychiatrist may often bring to light in the course of treatment elements in his patient's psyche which imperil his marriage. That is inescapable and it places great responsibility on both doctor and patient, a responsibility which Dr. Russell obliges one to face. At the end he directs attention to marriage as a preparation for eternity; what he says here needs to be compared most carefully with traditional Christian conceptions of marriage but, whatever one may think about that, the things that he says about the way to use the later part of our lives point to a real problem and to true spiritual possibilities.—J.W.L.

I believe that Mr. Samuel Goldwyn is credited with the remark that anyone who goes to a psychiatrist for advice should have his head examined. Certainly it seems a hazardous business to invite a psychiatric opinion (so to say) on marriages in poor health, or on the verge of breakdown: partly because the psychiatrist is interested primarily in individuals, not institutions; and partly because it is at any rate arguable that psychiatrists as a body have done more than anyone else to promote the climate of opinion in which these breakdowns occur—though that is not quite the same as being responsible for them.

It may be that a really happy marriage—at any rate between two people not completely identified with collective standards and ideals—is a luxury which in our time we can hardly afford. Happiness is certainly something about which none of us is indifferent; but "happiness" leaves too much out. To say that a marriage is "happy" is to leave unsaid the most important, and interesting, things about it.

In any case, it is not the happy marriages—many or few—that set both Church and State an enormous, intractable problem. It is the unhappiness of married people, the open or secret frustration, the burning grievance and, still more, the only half-formulated, half-felt, dissatisfaction, the brooding sense of stalemate. Of course, there may be a positive and purposive side to this boredom. Perhaps the husband or wife weighed down by it has made a too heavy investment, so to say, in the marriage—there is too great a proportion of their emotional capital locked up in the relation of marriage, and some of it has to be withdrawn and re-invested: in particular, in the inner relation which, after middle life, a man should increasingly cultivate with his own soul, a relation which must slowly take pride of place if the rest of his life is not to seem flat and empty as he moves towards its end.

Life is continually playing tricks on us—in a resolute, remorseless determination to get us to see ourselves as we are. It is a familiar experience that a priest who has worked, with notable success and for many years, in a parish which almost worships him, leaves for another, and in six months is convinced that he must have been mad to do so. The people are all so critical, the Church Council not half so accommodating as the one he has left, no one seems to think the new vicar at all remarkable, everything seems to go wrong. Yet the impulse to move was a true one—to get out of a situation of artificial security, in which his inferior side (all that could *not* be idolized by his parishioners) was never exposed, and of which he naturally remained almost wholly unconscious. Something within him—that force of Nature which wills us to be complete—"knows" that the idolized man of all these years is bogus—he is not just "that man", but more. He is after all a living substance, made in the round, and therefore must have a *shadow*. It is the very impulse of truth which yanks him into a new situation where, perhaps for the first time, his inferior side is *experienced*, and so may be faced and dealt with.

The experience, though invaluable, is bound to be disconcerting, and often worse. And for very much the same reason a man may shrink from marriage, or try to get out of it when his pride starts to feel the pinch. Woman is the unknown, the not-yet-experienced, and will test a man where he is least sure of himself. It is a common experience for a psychiatrist to be consulted by a middle-aged bachelor, intelligent, able, successful, who has "gone to pieces" a few weeks before the day on which he was to be married. He has for years built up, in his profession or business, in his social life, a security which he never dreamed could be shaken. Respected, admired, envied on all hands, it seemed when he got engaged to a very "suitable" girl that this would add the crown to a highly successful career, and guarantee its future. But contrariwise: the lucky man goes into deep depression, can't work or concentrate, lies awake half the night, and may seriously think of suicide. His carefully built-up security and success (which as often as not mask a deep sense of inferiority) are about to be put to a test in which all his business acumen, his charm, his intelligence, count for almost nothing. All this protective armour in which he trusted, which has served him so well in the past, has to be laid aside: and the prospect terrifies him.

Some men identify their sexuality with their inferior side—i.e. with all that within them which they feel "ought not to be there". And they expect a wife to redeem and marriage to sanctify it. They are, in relation

to marriage, not unlike the ordinand who is drawn towards the Church's ministry by an "unconscious awareness" of an amount of evil within which requires the closest possible identification with the Church as the source of healing power and holiness. So a man burdened by the weight of a sexuality too much equated with sin, will cast himself on his beloved as on a saviour. The trouble is that a man who *fears* sexuality, as both potent and evil, will naturally tend to marry a frigid woman—or at least a stolid one. He doesn't marry in order to be confronted with his own problem, in its acutest form, but to be relieved of it! This doesn't *solve* the problem; but so long as he can go on blaming his wife's "coldness", the marriage may hold together. It may go to bits if she ever ceases to be cold—which isn't of course, very likely while she has such a husband!

Dangerous Truth

You will glimpse, perhaps, by now that my aim is to set before you some typical situations—which occur again and again in marriages of to-day—and to ask you, in effect, whether it is better that they should remain as they are, un-worked-out, unresolved, causing distress and tension within the marriage but still "contained" by it; or whether it is right, in attempting to solve the problem, to *risk* breaking up the marriage. You may say, very justly, that those are not always the alternatives. But they often are; and what seems to me more important, they often are in just those marriages which, if they can be saved, are most worth saving; that is, in marriages which, though not the happiest you could find, contain and somehow express the deepest longings, needs and frustrations of men and women alive in the world to-day—and not the happiest for that very reason.

It is wise to look for the positive, purposive aspect of every symptom, in sick marriages as in sick persons. Take quarrels, for instance. The general view about quarrels is that they ought to stop. But that isn't very helpful. The couple agree with that view, but they go on quarrelling. It is better to see quarrels as "natural explosives", designed to separate people who, for whatever cause, are *too close* for health, or growth—i.e. are somehow identified with each other and need to be freed. Take a case of mother-fixated men—about 70 per cent of us, according to one authority. Whatever their conscious and rational view of marriage, *unconsciously* they expect of their wives a mother's love. A mother is "everything" to her son, and he to her—at least in the world of fantasy where the unconscious needs and demands hold sway. She can love, accept and approve him because

he is "hers"—and for no other reason. He does not have to be good, or responsible; he just has to be "he"—or, if you like, "it". This is the "Paradis des Enfants" to which the mother-fixated man longs to return. He is always seeking a love which is total, uncritical, unqualified, which accepts him just as he is and thinks him "wonderful". He wants, that is, a love which no *wife* can give—unless she's prepared to accept the role of this ideal mother, and renounce a free and mature relationship and indeed all hope of one. Is she right to do this—or even attempt it—if the husband will not accept any other terms?

Akin to this is the problem of the woman so much her husband's superior (intellectually or emotionally) that he feels he has no place in her life, no role to fill, nothing to give; even that he is standing in the way of her true development. "What business had *I* to let such a wonderful woman tie herself up with *me?*" He may turn for relief and comfort to the *child*-woman, who by her very naivete releases a flow of instinctive life and tender feeling, which he could never show to his wife—the wife who is "much too good for him". This may relieve the sense of stalemate and even the sense of guilt: for he now feels a *man* again, with something to give and offer, something which this girl values and cherishes. Of course this is to "park out" the marriage problem. The man is split between the goddess wife he admires but does not feel worthy of, and his tenderness towards the girl who makes him at ease as a man.

A wife, however wounded, can learn from such an experience that it is her primary task to keep open the channels of feeling, through which alone she may reach her husband without at the same time making him feel inferior. The lesson which the husband may learn is the very important one that no human being can help on another's development simply by clearing out; just as no human being can, by his own efforts, make another one happy—for long. If the root of happiness is not in us, no-one can put it there.

It is inferiority of one sort or another that lies behind all jealousy. Once more, the psychiatrist's approach to jealousy is not to deplore or condemn it, but to ask *why* the man feels jealous. No one, after all, will endure such pangs unless he thinks he has *cause* for his misery.

Part of the trouble is the well-known but (to my mind) mis-called polygamous nature of men. It is not the case, I think, that men want a lot of mistresses or even a lot of wives: but they do very much desire the wife of their choice to be about seven women—companion, mistress, housekeeper, mother of children, hostess, intellectual partner, and so on. Since he can only marry *one* woman, not seven, he meets the others

elsewhere, outside the marriage; is attracted to them, of course; and feels guilty. And—as we usually do with guilt we won't really face in ourselves—he *projects* it: on to his wife. I remember a man whom I saw years ago who kept his wife awake night after night demanding to know if, should he die, she would marry again. The wife being a sensible woman, said that she couldn't tell him—because she didn't know. There was no one of her acquaintance who attracted her as a husband; but she couldn't swear that there never *would* be, if she were left a widow. This didn't satisfy the husband in the least. He was *sure* she would marry again if she had the chance—why on earth couldn't she say so? One short interview settled the matter. The man was in love with another woman and wanted to marry her. But he had never allowed himself to face this disturbing fact, and therefore was trying to get his wife to carry the load for him. "If I were in a similar situation, could I be trusted—i.e. do I trust myself?" If he cannot be certain how to answer this question, and is ashamed of the fact, the easiest way to dispose of the uncomfortable emotion is to discharge it at his wife. "If *she* is not to be trusted, no need to think about *me*." He is attacking conduct (or wishes) he disapproves of, and really believes to exist. He doesn't know—projecting them on to his wife prevents him from knowing—that they exist *in him*.

Whose Responsibility?

Now to make a man aware of this situation—that he's really fed up with his wife and would much prefer to be living with somebody else—may lead to his doing it. And if the awareness comes as a consequence of psychological treatment, it's not to be wondered at that the therapist tends to be blamed. But if he is doing his job—and no more than his job—he is responsible only for making it possible for his patient to know what he's doing, to make a free choice. It's true, of course, that the therapist may put his authority on the side of the marriage, and the patient accept this view. But he is not *bound* to accept it. Indeed the whole principle of analytical treatment is that the patient needs to become more conscious—of needs, wishes, hopes, fears, motives of every kind—and thus become more responsible for his life, in all its parts and actions, than ever he was before. The price of this wider consciousness, for such a man, *may* be a broken marriage. Can we therefore say without more ado that in that case the price is too high?

I want to turn to another aspect of the subject. We have been considering marriages in which the "internal problems", so to speak,

need to be dealt with if the relation of husband and wife is to live and grow—and the risks of so doing. To be made *conscious* of these problems is the primary condition of solving them; but not the only one. While they remained unconscious they *could not* be dealt with; even when brought into consciousness, however, they may prove too much for the moral and spiritual resources which can be "brought to bear". But to say that they cannot at once be solved is not to admit failure. The deepest problems of life are strictly insoluble: there is nothing to do but accept them, as unsolved problems, and live with them, and observe how they change with time (after all, they are living things and subject to natural law), and hope that, with luck, they will die of old age before we do! Something like that is what we ought to expect. The demand that all problems shall be solved *instanter* is the cry of a fractious child.

Suppose we apply the question which I took for a title to marriages which have not been, or are no longer, burdened with problems; marriages as secure, complete and fulfilled as you may hope to find in our time. How long are *they* meant to last? Till death? But if preparing for death is preparing to live in a world where there is no marriage—well, had we not better prepare . . .?

Marriage itself is a sort of climbing-frame for the plant of human nature, one which most of us need to reach our proper shape and our full size; but one which we ought to *outgrow*.

How hard that is, is evidenced all around us: Parents so identified with their roles as parents—breadwinners and housewives—that they cannot face a future in which these functions will have a diminished place. Mothers—and fathers—who "hang on" to children who no longer need their help and are better without it: they don't know what else they are for. It is one of Time's revenges, for without that identification—the full acceptance of our masculine or feminine role—we could not perform the social tasks which belong to the first half of life: we could not play a man's part, or a woman's part, in the world. In the second half of life, and increasingly as we approach the end of it, we cannot be what we are meant to be, unless we free ourselves, bit by bit, from the roles we have supported—and which have supported us.

When we are young we take it for granted that if only we can possess and be loved by the beloved, all will be well. It is natural, that is to say necessary, to feel that "love is all". If not, we should not be ready for the actions and the surrenders which love requires. But it is just as inevitable that we should be disillusioned, or—if you dislike that word—

that we should have to abandon the hope that the *outward* union of lover and beloved may be substituted, to the end, for the *inner* marriage of a man with his own soul, with *himself*—of a woman with *herself*. There are virtues and powers which lie in the womb of our souls which we alone can bring forth. Marriage can certainly do for us what we cannot do for ourselves. It will not do for us what we will not do.

When the tasks of our 20's, 30's and 40's have been performed, it is time for a change. The lover, the husband, the father must die a "little death", if the hidden potentialities buried within us, which do not "go with" our sex, are to get their chance. Our "other half" is now to be sought *within us*—not in some other person, but in our own soul. To be sure, this can hardly happen unless we turn our attention away from the beaten paths—from professional work, social success, from marriage—to something inside ourselves which now claims all the energy which we gave to love in youth. But to refuse—to hold on doggedly to the role in life that we know, that is safe and familiar—may be to refuse the one true line of development, to turn our backs on the chance to bring into life and action capacities in ourselves which we did not know to exist. Not every one has this vocation. But those who have, and resist it, tend to become neurotic in middle life. They have travelled as far as they can go on the road laid down in youth; now they must find a new one.

The man and woman able to come to terms with their "other half" in this fashion, achieve a fullness and richness of personality otherwise unattainable, because they have (so to speak) transcended the sexual frontier *within themselves*. Of them we could say: "There is no more male or female, but a new creation"—in whom both the masculine and the feminine qualities are developed as far as is possible in any one human being. They have become *whole persons*. This is the proper task of the second half of life, and the way to prepare for death.

THE LORD'S PRAYER

The third impression of PATERNOSTER, a meditation on the Lord's Prayer, first published as a supplement to the CHRISTIAN NEWS-LETTER *in January* 1941 *is available from "The Christian Frontier", 8 The Cloisters, Windsor Castle.*

Single copies, 3d. each; 2s. per dozen, post free.

PATERNOSTER is "an attempt to translate into words of prayer some of the thought which has found expression in the News-Letter".

C.N-L. No. 62

A New Europe?

Plans for the union of Europe, like schemes for the reunion of Churches, take such a long time to cook up that when it comes to the point we have forgotten about them and find ourselves confronted with unexpectedly great decisions; and they are so complicated that one easily fails to notice when the crucial point comes. This and our own laziness have hidden from us the stupendous nature of the decisions which six countries of Continental Europe are now contemplating.

To put it shortly, if the plans for the "European Defence Community" (or E.D.C.) go through all the national parliaments concerned, then France, Germany, Italy, Belgium, Holland and Luxemburg will have taken the decisive and it would seem irrevocable step of pooling their national armies. If they do this, it seems that they must go on to some form of closer political association. It is by no means clear that this association must take the form which is now proposed for the European Political Community, or must entail, as European federal enthusiasts claim, the complete surrender of national sovereignty, but one searches the constitution of the E.D.C. in vain for those familiar escape clauses which often reduce great projects to empty generalities. In a few years, we may see the Empire of Charlemagne recreated in a new form. If that happens, our only neighbour will be a mighty community with a population and industry that can only be compared with Russia and America. At first the E.D.C. will be confined to the six countries mentioned above, but those who support it hope that it will eventually attract other European countries including ourselves.

It seems probably that the Parliaments of Germany, Italy and the Benelux countries will approve the E.D.C.; but the French Parliament and people are deeply divided and sorely perplexed by this issue. Can you wonder at it, when you consider what is at stake?

Germany will be far the strongest partner in the new community, and it is easy to understand French qualms about that. And how will the Community of Nations work, and anyhow what is it—a Federation, an Alliance, or what? It is not, we are told, a Federation in any ordinary sense, and it is certainly not an alliance. It is something new and the name for that something is "Community". If we had thought of this for ourselves we should have said that a Community is a typically British invention and we should have answered requests for further elucidation with an enigmatic smile. But however

that may be, it is clear that if the E.D.C. goes through, the European Community will be a new force to be reckoned with—I haven't counted whether it ought to be labelled the Third, Fourth or Fifth Force.

Geography has placed it between ourselves and the Russians, and we should be thankful for that. I am convinced that the Russians do genuinely fear attack from the West, and they will see the E.D.C. as part of a pattern of aggression. But that should not deter us. To deal with the Russians successfully you need first straightforward manliness and then a great deal of understanding and forbearance. The Community of the Six Countries could do much to make Europe safe from war and it could provide a focus for the preservation and renewal of European civilisation. But who can tell? The Six might turn out to be the old Nation State all over again, only bigger and worse. A great deal depends upon the sort of forces which now emerge in the new set-up and it does not look as if the line-up would always follow national divisions. Where European affairs are concerned, the French M.R.P., the German C.D.U., the Italian Democristiani and the corresponding parties in Holland and Belgium are often in alliance against their own nationals of other political views, and the socialist parties, too, share a common approach. It would be sad if this led to a line-up of "the Vatican against the Socialists", but this need not happen. The "Catholic" parties on the Continent are alliances of many different elements, and it would not be easy to give them a decisive orientation either to the right or to the left. And in the German C.D.U. there is a strong Protestant element led by Dr. Ehlers, who is tipped as the next Chancellor of Western Germany. It may not be easy for Protestants and Catholics to pull together in the same political party, but some of them are trying hard.

What is the British duty and interest in all this? We have commitments to the Commonwealth and to our allies outside Europe, and it would not make sense to tie up so much of our strength in Europe that we could not carry out our obligations elsewhere. But when all is said, we cannot afford to let the E.D.C. be still-born for lack of our co-operation; and if the "European Community" comes into existence we may find that we cannot afford to stand apart from so powerful a neighbour. But our relations with the new Europe have not had a happy start. It is not that we have made any specific mistake; it is hard to see how Britain could become a full member of the Schumann plan or the E.D.C. at the present stage but, if one may believe recent disclosures, we are now planning to associate ourselves in a very effective way with the new Defence Community, but we

have often been maddeningly uncomprehending to our Continental allies. Our fault is a failure of sympathy and understanding, indeed an indifference to the whole issue which is as shortsighted from our point of view as it is wounding to our neighbours. A recent poll in this country on the question, "Why do the British not devote more time to foreign affairs?" produced answers like "No time" (38 per cent), "Not interested" (28 per cent) and "Too depressing" (2 per cent).

Christian Politicians

Christians in public life have a special responsibility to combat every failure of sympathy and imagination. That is the reason for the existence of the Committee on the Christian Responsibility for European Co-operation, an Ecumenical body which enables Christian public men of different countries to discuss their problems together. At its last meeting, which took place at Lambeth Palace, the Committee studied the British attitude to the problems of European Unity. It was impressive to hear men like M. André Philip and Dr. Ehlers putting the views of Continental federalists and listening attentively to British difficulties, but I doubt whether we really understood each other even when we could agree to use the same words. It seemed that in their heart of hearts some of our friends from the Continent wanted Britain to undertake obligations which we could not be sure of fulfilling unless we ran out on our commitments in other parts of the world. And a good many of us did not seem to feel the depth of Europe's problems, even though the British representatives were all people vitally interested in foreign affairs. We told the Europeans that to convince the British you must appeal to their imagination as well as to their reason, but we ourselves said little that could appeal to the imagination of Europeans. Since the war we have been so preoccupied with our own social revolution and the urgent problems of Asia and Africa that we sometimes let Europe out of sight. And it looks as if the only thing that will get our minds working on European problems again is to undertake some urgent common task in co-operation with other Europeans.

At bottom Britain and Continental Europe have much the same problem. Western Europe is the most highly developed part of the world outside North America, but it is not self-sufficient. And the mighty industry of Western Germany has lost its markets in Eastern Europe. In what direction are European industrialists to direct their energies?

Continental Europe is dependent on the rest of the world for raw material and markets. So are we. The under-developed countries of Asia and Africa are too poor to be able to increase their standard of life without help from outside. But unless they do this, they can neither buy from us those things that we wish to sell, nor sell to us those things that we wish to buy from them. The only way out is for the more industrialised countries to help them to increase their production. This task is too much for Britain alone or for any European country by itself, but together we could do much. A partnership between Britain and Western Europe to develop the under-developed countries until they can stand on their own feet might be the key to some stubborn problems. Is there any reason why the Six should not be associated with the Colombo Plan which already has members from outside the Commonwealth? That would be a start.

LIMITANUS

The next Frontier Luncheon

CHRISTIAN EDUCATION IN THE R.A.F.

Mr. A. J. Potts, Assistant Principal Chaplain in the Royal Air Force, who is speaking at the next Frontier Luncheon, has served with the R.A.F. for eighteen years, at home, in many parts of the Middle East, in South Africa and in the Far East. He is now Command Chaplain in the Flying Training, Maintenance and Transport Commands, being specially concerned with Church of Scotland and Free Church personnel. He is a Baptist minister trained at Spurgeon's College, London.

The Chair will be taken by Air Chief Marshal Sir John W. Baker, K.C.B., M.C., D.F.C.

Our next issue.

Among the contributors to the April issue of the CHRISTIAN NEWS-LETTER will be Dr. A. R. Vidler and Professor C. A. Coulson whose review article on Religion and Science in the light of Canon Raven's Gifford lectures has been held up by a delay in the publication of the latter.

Book Reviews

National Ownership—Local Management?

The Future of Nationalization. By H. A. Clegg and T. E. Chester. (Basil Blackwell. 12s. 6d.)

This is a timely and useful book. For whatever we may feel, as individuals, about the desirability or practical necessity of nationalization, the fact remains that nationalization is here, and is here to stay, in a limited number of basic and vital industries. These industries touch the lives and the pockets of all of us at many points; and some two million of us find whole-time employment in them, and are therefore depend nt upon them for the environment in which we work and earn a living. However we look at it, then, there can be no doubt of the importance of seeing that they are properly constituted and managed.

We have now had five or six years' experience of nationalization in action; and the value of this book is that it brings that experience into focus, defining the nature of the experiment against the background which brought it into being. The reasons which led to the adoption of nationalization are reviewed; and the types of organizations which were evolved to meet the circumstances of each particular industry are examined. Weaknesses are brought to light, and remedies are tentatively suggested.

In the authors' view, one of the greatest weaknesses evident in nationalized industry to-day is over-centralization of management. Under the Nationalization Acts, national bodies (or in some cases, national and regional bodies) were established with general powers and duties relating to the whole industry with which they were concerned and for which they were responsible to Parliament. It was left to these national bodies to make arrangements to devolve responsibilities to subordinate authorities of their own choosing. It might have been supposed that those who were entrusted with this task would have asked themselves how few functions had to be centralized to make nationalization work, and would have been content to let all other functions be decentralized as widely as possible. But the need for public accountability in these nationalized industries was too strong a centralizing force. The result has been that management in almost all its functions has been tied to the centre, and has tried to work on a national scale.

The result of trying to manage nationally is, the authors contend, that labour relations deteriorate and the new organization is regarded as worse than the old. For centralization takes decisions farther away from the rank and file, who may feel that nationalization has reduced their share in management decisions rather than increased it. To give the worker a tolerable organization, he needs someone within reach who can be thought of as a "boss", who has the power to take decisions: but the district engineer, say, may appear to be no boss at all, because he must often refer decisions upwards. So there grows up the feeling that these industries are soulless organizations.

If nationalization inevitably produces this result, so much the worse for nationalization. But the authors contend that nationalization does not necessarily entail national management —that, on the contrary, it is quite

compatible with small-scale organization. The basic problem is to subject these industries to public control without also subjecting them to centralized management. To guide those who administer nationalized industries, there is a wealth of experience in the field of private enterprise, where forms of large-scale organization (such as the holding company) have been evolved to ensure as wide a devolution as possible of responsibility and initiative, and at the same time to retain central control of main policy. These forms of organization have been tested in the hard school of competitive industry, and there is much to be learnt from them.

The authors tend to gloss over what is perhaps the greatest practical difficulty of all. One of the things purposely swept away by the nationalizers was the profit motive. But whatever may be said about the badness or goodness of the motives of those who ran private industry—and let us not forget that the motives of trade unionists may be just as suspect and just as mistaken—the profit criterion was the one means by which widespread decentralization of decisions and responsibility was achieved. That is to say, people in subordinate positions throughout large or scattered organizations could be safely left to make decisions themselves, without referring them to headquarters, if they made them by reference to the criterion of whether they paid or not. Those who brought in nationalization brought it in to some extent because they felt that the old method of running industry by multitudinous small-scale decisions, all made by reference to the profit criterion, produced a socially undesirable state of affairs. If the basic industries, they said, were owned by the nation, and were managed for the nation by persons not aiming at profit-making, a better order would result. But thereby they destroyed the means of getting local decisions and local management—cure one ill and find another.

Although the authors of this book may believe that nationalization is compatible with small-scale organization, and vice versa, the practical problem is how to achieve small-scale organization without the aid of the one instrument which private enterprise has found essential and which nationalization discards. But perhaps it is not inevitable that nationalization should discard it. Perhaps nationalization could use the profit criterion to secure devolution of responsibility on a wide scale, while compensating it so as to remove some of its socially undesirable results.

ABACUS.

Witness to the Dark?

Witness. By Whittaker Chambers (Andre Deutsch. 21s.)

So many questions crowd in upon the reader of Whittaker Chambers' autobiography that no reviewer can hope to do justice to them all. For insight into the present day American scene only the criticism of Lionel Trilling and the fiction of Robert Penn Warren surpass it. And there is something of the quality of fiction about this book. Chambers stands revealed as an intelligent and sensitive man. Chambers, the tragic hero, merges with Chambers, the good American, a better American perhaps than he himself understands. For to Chambers his own life has been a passage from illusion to reality, whereas to the British reader, at least, half the excitement comes from watching so complex a personality exchange the illusions of the American Communist for the illusions of the American anti-Communist.

His history is a political narrative, a record of religious experience and material for psychoanalytical study. First, then, to the political. How immensely plausible Chambers' case is, so long as one is reading. He creates a world with immense skill, and peoples it with characters whose names and occupations we have known in real life. We are tempted indeed to forget that it is not the real world. In Chambers' world there are only two kinds of political belief: Communist and anti-Communist. For genuine liberalism he has neither sympathy nor understanding; indeed fundamentally he does not recognize its existence.

Secondly, there is Chambers' account of his religious conversion to be considered. He is a member of the Society of Friends but he does not accept the traditional witness against war, and indeed his Quakerism is consistently attuned to the needs of anti-Communism. But having said this there is much more to say about the obvious integrity of Chambers at many points, his sincerity where the upbringing of his children is concerned, his genuine reverence for powers at work in him that he does not understand, powers that challenge what he sees as the powers of the world, the American upper classes and Communist imperialism. Whence came these powers within? God or the Devil? Chambers never considers, as any spiritual director in the Catholic tradition would have bid him consider, the latter alternative.

The analyst will find here a wealth of clinical material. Throughout it is obvious that for Chambers the trivial, the everyday, the insignificant, these are the intolerable. What he does, what he suffers must always have cosmic significance. To be ordinary that is what apparently he cannot abide. (Yet to be human is to be ordinary.) The analyst might see in Chambers the almost fatherless child, finding a second family in the Communist party, a new father-figure in Alger Hiss. Yet because his own father had aroused not only love but hate, so for Hiss there had to be hate as well as love. The new family had to be destroyed to rid Chambers of the guilt left behind by the old. And so a third family had to be found, in the Society of Friends and a third father, this time in heaven, a father exempt from the weakness of Jay Chambers and Alger Hiss.

But, in life, the neurotic pattern must continue to work itself out. Life never has the finality of art.

ALASDAIR C. MACINTYRE.

Can You Believe the Papers?

The Hedgehog and the Fox. By Isaiah Berlin. (Weidenfeld & Nicolson, 8s. 6d.)

History explains the events of the past, journalism explains the events of the present. Both are frauds unless there is in fact some valid explanation of what happens. And is there?

To most of us Tolstoy's philosophy of history is a bore, an unwelcome intrusion into *War and Peace*. One can see that Tolstoy has gone wrong somewhere and it is tempting to brush his views aside as cranky and superficial. But Mr. Isaiah Berlin shows that Tolstoy's ideas about history are the result of an acute analysis of the ideas of history current at his time. He wanted passionately to find some simple clue by which to understand events, but his critical mind saw fatal flaws in all the theories put forward.

His genius lies in his power to call up the uniqueness of men and things. "Yet what he believed in was the

opposite. He advocated a single embracing vision; he preached not variety but simplicity, not many levels of consciousness but reduction to some single level—in *War and Peace* to the standard of the good man, the single, spontaneous open soul; as later to that of the peasants, or of a simple Christian ethic divorced from any complex theology or metaphysic, some simple quasi-utilitarian criterion, whereby everything is interrelated directly, and all the items can be assessed in terms of one another by some simple measuring rod".

To most of us Tolstoy's simple solutions seem just as absurd as the theories which he attacks. So one does not listen very carefully to his criticisms. But if he cannot solve his problem, that does not mean that he has not pointed to a very real problem which we cannot solve either. What is history about? Or if you prefer to look at the problems of to-day, what is politics about? How do things really get decided? After reading Mr. Berlin's essay one is inclined to read all history books and all newspapers with more scepticism than before, but to listen more carefully to Tolstoy's criticisms.

J. W. L.

An Ecumenical Catholic

Catholicism and the World To-day. By Dom. Aelred Graham. (Thames & Hudson. 15s.)

This is, essentially, an untidy book, and it is the choice of subject rather than any shortcomings of the author which has made it so. For Dom Aelred Graham is exploring "that region of thought where Roman Catholicism impinges upon modern civilization, influences it, and is in turn acted upon by it", i.e. the conflict, real or apparent, between freedom and authority, the individual and society, faith and reason, science and religion, institutionalism and mysticism, Christianity and Christ.

He writes, first of all, with an understanding of the modern world befitting the Benedictine monk who accused his best-selling Trappist confrere, Thomas Merton, of the heresy of escapism. Dom Aelred also writes, as any Christian dealing with the problem of the modern world ought to write, with an ecumenical purpose in mind. Not for him Belloc's jovially defiant "*Caritas non conturbat me*", nor the opposite clamour of those who would ingeminate "Peace, peace", when "there is no peace" (Jer. 6: 14). "What is needed", he writes, "and what is possible, is not a broadening outwards but—to continue the spatial metaphor—a rising upwards to attain a new vision and a fresh fountain-head for our endeavours." And this goes for Christian action in the social field as much as for that of relations among the denominations.

The first problem, then, is a candid facing of difficulties and an attempt to remove misunderstandings which divide Roman Catholics and other Christian churches. "Who is the head of the Catholic Church?" There are many outside the Roman communion who would answer: "The Pope". Dom Aelred gives the only possible reply which is also the catechism's: "The Head of the Catholic Church is Jesus Christ Our Lord". And he points out that the Holy Office *Instruction on the Oecumenical Movement* "nowhere directs non-Catholics to be told that they must submit to the Pope. It uses language theologically more exact by insisting on the acceptance of the truth of 'the Roman Pontiff's primacy of jurisdiction' relating to his authority over the Church's *juridical structure*

which, though an essential part of Christ's mystical Body is, as Pius XII emphasized in the Encyclical *Mystici Corporis Christi*, "something of a completely lower order by comparison with the spiritual gifts which enrich it and give it life".

Elsewhere Dom Aelred writes: "What is called for is the capacity to re-think the Church's teaching accurately at its source and to express the results in natural English". Roman Catholicism proclaims the Christian community as the Church of saints, but it is no less certainly Karl Barth's "Church of sinners" and "the Church of the pity of God", for as St. Thomas taught, mercy is God's supreme tribute with respect to his creatures. The mention of St. Thomas leads Dom Aelred to the observation that "the Church is committed to no philosophical or theological system", and that the "source" of revelation is of course neither St. Thomas nor any other theologian, but, as the Vatican Council affirmed, "the word of God written or handed down".

ROLAND HILL.

Children of Our Time

The Refugee in the Post-War World. By Jacques Vernant. (Allen & Unwin, 45s.)

This is a remarkable book, was commissioned by the Rockfeller Foundation for the U.N. High Commissioner for Refugees. With orderly precision, the innumerable categories of refugees are explained, from Trieste to Tierra del Fuego, from Gaza to Gloucestershire. Perhaps occasionally a generalization is a little too sweeping (are *all* the German camps as clean as is suggested on p. 166?) and perhaps once or twice the defensive statements of one or two governments are a little uncritically accepted; but in a subject which bristles with controversial and often hypocritical documents from official sources, M. Vernant and his team of assistants make the situation of each group of unhappy refugees admirably clear, with a live and intelligent humanity.

M. Vernant's survey reminds us of the extreme importance of both the creation and the abolition of the International Refugee Organization. In its heyday, the I.R.O., with an annual budget of $100 million, and its final closing in December 1950, leaving the "hard core" refugees still in the camps, will surely rank as one of the major negligences of the United Nations and the western powers. All honour to the World Council of Churches and other voluntary bodies, who have ever since struggled to provide relief and advice, but their resources have been pitifully inadequate.

This book is disturbing to all those who are concerned with the intellectual survival of the west. In many areas hardly any cultural or educational assistance is offered to refugees—even to those with professional training and intelligence. "Relief" means simply clothes and food (and not always enough of either): reading materials, schooling and community training for children, something for the endless monotony of the sick, or elderly or unemployed, all these a supposedly civilized Europe has forgotten to provide.

If a new fuhrer should arise from the camps to plague us, it may not be because he was physically destitute in the years of his captivity. For how could he learn of the qualities which this book so conspicuously displays, the human concerns and the intellectual disciplines of our European heritage?

MARK GIBBS.

Death and Suicide

The Experience of Death. The Moral Problem of Suicide. By Paul-Louis Landsberg. (Rockliff, 8s. 6d.)

The really interesting thing about this book is that Paul-Louis Landsberg stumbles upon the truth almost in spite of himself.

The first part is a brilliant and moving analysis of death and the effect of the death of a friend upon the survivor. His philosophy is dry, the dryness of the later German philosophers, but it is watered by his acceptance of Christianity. In the second part, however, which concerns the moral problem of suicide, Christianity is not fully accepted. The complexity of the philosopher gains the upper hand. Here there is a continual struggle against the will of God, a rebellion, an attempt to prove the absolute freedom of man by the right to take his own life. At one moment he says with the Stoic that man is master of his life; at another with St. Thomas Aquinas, "It is for God to decide on our life and death". Suicide becomes a temptation: it is pride, the sin of Lucifer.

It is manifestly his own temptation and the book is a reflection of his own life and death. It is a *cri du coeur*, only understood when we know something of the man. Readers of THE FRONTIER will remember an article by Father Jarrett-Kerr about Paul-Louis Landsberg, which is reprinted as a preface to this book. Hesitating in his view of life and death he carried poison about with him. Yet when the final and terrible test came and he was dying of exhaustion in a concentration camp we are told he destroyed the poison. By his death he made the free choice of "accepting the commitment".

JACYNTH ELLERTON.

The Rich Man in his Castle

The War on World Poverty. By the Rt. Hon. Harold Wilson, M.P. (Gollancz, 14s.)

The Economic Impact on Under-developed Societies. By Prof. S. H. Frankel (Oxford. 15s.)

Research for Plenty: Eight Broadcast Talks. Introduction by John Green. (Bles 5s.)

These three books are a fair cross-section of the rapidly growing literature of "World development". Mr. Wilson makes a thoroughly documented plea for an International Development Authority to accelerate and allot investment and aid by rich to poor countries—the materialist with a social conscience to-day believes in the supernational just as the spiritualist in the supernatural. Professor Frankel, reprinting a series of lectures full of the maddeningly eclectic dazzle of the academic set piece, shoots down "conceptual" fallacies which he believes to be held by Mr. Wilson and his intellectual kin; and in the end—if any clear conclusion can be drawn—seems to think that investment in developed countries should have priority over that in poorer lands. The B.B.C. avoiding the real controversy represented by Mr. Wilson's and Professor Frankel's views, commissioned eight distinguished scientists to air the technical research probably needed to meet the material needs of the human race, constantly increasing both in numbers and demand.

It is hard to reach the ideal of world economic solidarity because economic development among the continents is unequal, and even more perhaps because human happiness is by no means measured by this standard.

Professor Frankel rightly draws the sharp distinction between countries such as Australia where progress is geared to an immigrant population bringing with it European standards, and underdeveloped territories which are already thickly populated such as Indonesia and the Belgian Congo. For the latter, economic progress depends mainly though not exclusively on their own boot-straps. But boots with straps are painful to feet hitherto bare, if progress involves investing for to-morrow what already needs consuming to-day.

Doctor Ashby in his broadcast said that photosynthesis—the process whereby solar energy becomes edible—is about 2 per cent efficient. This 2 per cent of solar energy falling on all vegetation (including now much that is inedible), could provide a thousand times the food energy needed for double the present world population. The money is there (as Mr. Wilson points out) if rich countries like the U.S.A. were willing to invest over the next hundred years a sum equal to the American costs of World War II; yet the Congressional appropriation for "technical aid" is less than New York City spends on street cleaning and garbage collection. But Mr. Wilson ducks the critical point for the rich countries when he says that Britain could play its part by sending abroad a proportion of our expected increase in productivity or by a saving on arms expenditure, without *lowering* our standard of living; the consequence would of course be to prevent the *rise* which would otherwise occur.

The central problem is this. Economic progress (just like increased productivity in Britain) is feasible; the "know-how" exists and can be got, the equipment exists or could be made, the skilled man-power exists or could be trained; the obstacle is a state of mind—touchy awakening national pride or sheer ignorance in some poor countries just as much as blindness and self-interest in some of the rich countries.

To believe in a quick change of mind on a world-wide scale is to ignore practical politics. Therefore, the immediate line of attack must be piece-meal: to concentrate on a few poor areas, where the mental climate is the most promising and the resources most adaptable, and to find as partners the few rich countries which have a strong enough motive to provide the skill and equipment.

BOSWORTH MONCK.

An Expert on the B.B.C.

The B.B.C. from Within. By Lord Simon of Wythenshawe. (Gollancz, 16s.)

Only those who are passionately interested in the B.B.C. are likely to read this book all through, but it is a first-class quarry for information and wisdom about broadcasting. Every one ought to have it in his hands and browse through it. Many who do this will find at the end that they have read most of *The B.B.C. From Within.*

The first part of the book is a judicial account of the B.B.C. and its workings. It is fascinating to any one who has ever worked in the B.B.C. The only thing that is missing is the worm's eye view of those who work for the Corporation. Lord Simon was Chairman of the B.B.C. at a time when there was a strong Director-General, too strong, he might

be tempted to say. I was unlucky enough to serve the B.B.C. in the interregnum after Reith and before Haley. I have been a B.B.C. worm and I know what they feel about the high level intrigues in which they sometimes get enmeshed.

In the second part of his book Lord Simon discusses the problems of competition on the air, and here he is a partisan. But to say this does not answer any of his arguments. The last word has not been said on this matter, but Lord Simon's evidence ought to be studied carefully by all who are concerned with the future of television and broadcasting. His material about broadcasting systems in other countries is not exhaustive, but it is most interesting and it shows how many ways there are of harmonising public and private interests—or of not harmonising them.

J. W. L.

Michael Sadler

Achievement in Education: The Work of Michael Ernest Sadler 1885-1935. By Lynda Grier. (Constable. 30s.)

Michael Sadler has been fortunate in his biographers. Four years ago his son gave us an intimate personal portrait, exquisitely drawn with all the skill of a distinguished man of letters and inspired by filial affection. We were then promised an official biography in due course, one that would place on record Sadler's great contribution to the advancement of education. Here it is, a superb piece of craftsmanship by Miss Lynda Grier. Sir John Maud introduces it with a vivid, human picture of Sadler as Master of University College, Oxford, in his latter years. Sir John writes as an eye-witness, for he was a young fellow of the College during Sadler's exhilarating regime. Could there be a more apt opening to a book about Sadler than this? "Michael Sadler put new life into all sorts and conditions of men: into artists, craftsmen, shopkeepers, industrialists; but, most of all, into the kind of people who constantly and specially need new life because their work is education".

Sadler's life from the days of his austere Quaker up-bringing in his Barnsley home is a wonderful example of the influence of a strong Christian faith. Miss Grier makes this comment: "His diary records his increasing sureness of belief in things spiritual and in a personal God and, towards the end of his time at the Board, his happiness in finding that he could join fully in all the services of the Church of England". For those who are interested in the modern history of English Education, much the most important chapter is the one in which Miss Grier records the remarkable story of Sadler's losing battle with Sir Robert Morant at the Board of Education. Miss Grier sheds much new light, making good use of "voluminous private diaries kept by Sadler from 1888-1903, which came to light after his son had written his father's memoir".

The many who came into touch with Sadler will remember above all else the pleasure that he gave by his innate courtesy. If, for example, he was called upon to open a new school he visited the school beforehand, talked to every member of the staff, chatted with the prefects, presented the school with a well-chosen picture, and when he got home he wrote in his own hand innumerable letters of thanks to those who had helped him to make the occasion the memorable event he wanted it to be.

W. O. Lester Smith.

BOOKS RECEIVED

Mention in this list neither implies nor precludes subsequent notice.

A Doctor Heals by Faith. Christopher Woodard. (Parrish, 12s. 6d.)
Tragedy is not Enough. Karl Jaspers. (Gollancz, 8s. 6d.)
The Silver Chalice. T. B. Costain. (Hodder & Stoughton, 15s.)
Asking Them Questions. R. S. Wright. (Oxford, 8s. 6d.)
Christianity and the Reconciliation of the Nations. C. H. Dodd. (S.C.M., 3s. 6d.)
Jew and Greek. D. G. Dix. (A. C. Black.)
Bless This Roof. J. Burton and P. Garlick. (Highway, 3s. 6d.)
Christ with the C.I.D. R. Morrish. (Epworth, 4s.)
Whom God Hath Joined. D. R. Mace. (Epworth, 6s.)
The Men Who Ruled India. P. Woodruff. (Cape, 30s.)
Before the White Man in Kenya. C. J. Wilson. (McCorquodale, 5s.)
The Word. Adrienne von Spehr. (Collins, 10s. 6d.)
Sacred Books of the World. A. C. Bouquet. (Penguin Books, 3s. 6d.)
The Water and the Fire. G. Vann. (Collins, 12s. 6d.)

OUR CONTRIBUTORS

"ABACUS."—A business man with wide experience of nationalized industry.
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Dr. F. A. COCKIN, Bishop of Bristol.—The well-known broadcaster.
JACYNTH ELLERTON (Mrs. John Lawrence).—Free-lance writer.
ANDREW FEILING.—Free-lance writer.
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Our new cover has been designed by **STUART ROSE, M.S.I.A.**

The Editors will welcome and will always acknowledge letters on the contents and policy of the CHRISTIAN NEWS-LETTER. They will also be very glad to receive from readers the name and address of anyone who might be interested to receive details of the CHRISTIAN NEWS-LETTER.

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